

Vol. XXVII AUGUST, 1932 No. 12

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Capitular Masonry in Massachusetts

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THE TEMPLE

*We have a Holy House to build,
A Temple splendid and divine
To be with glorious memories filled;
Of Right and Truth to be the Shrine;
How shall we build it strong and fair—
This Holy House of praise and prayer
Firm set and solid, grandly great?
How shall we all its rooms prepare
For use, for ornament, for State?*

*Our God hath given the wood and stone
And we must fashion them aright,
Like those who toiled on Lebanon,
Making the labor their delight;
This House, this palace, this God's Home,
This Temple with its lofty dome,
Must be in all proportions fit
That heavenly messengers may come
To lodge with those who tenant it.*

*Build squarely upon the stately walls
The two symbolic columns raise,
And let the lofty courts and halls
With all their golden glories blaze
There, in the Kadosh Kadoshim,
Between the broad-winged cherubim,
Where the Shekinah once abode
The heart shall raise its daily hymns
Of gratitude and love to God.*

— ALBERT PIKE

NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

VOL. 27

AUGUST, 1932

No. 12

ENGLAND Our English correspondent faithfully keeps us in touch with things in that part of the world embraced in the tight little isle and sends many interesting items, which if they were all printed, would subject us to the suspicion that we were an English Masonic magazine rather than the servant of the daughter, New England.

It is extremely interesting, however, to observe the workings of the Craft in Great Britain. With a large number of lodges, most of them quite small, the family spirit of Freemasonry has better opportunity to function and the fruits of this are more evident in the published reports of events.

Charities supported by the Freemasons of Great Britain are wonderful in their application to needs and a magnificent testimonial in their size and contribution to the public welfare, to the beneficence and practical idealism of the Craft. We might well take pattern from the example set before us by our brethren overseas.

Recently we have received descriptions of the impressive George Washington Masonic Memorial at Shooters Hill near Washington, D. C., which, unfortunately dedicated in a deluge of rain, received a very wet baptism. Now comes some pictures from England. The size and significance of the ceremonies are another illuminating illustration of the might of British Freemasonry. The attendance of so many thousands of brethren all intently interested in the laying of a cornerstone and the presence and actual participation in the ceremonies of not less than four members of the Royal Family, testify in eloquent language to the great interest manifested in the fraternity in that country from which American Masonry took its beginnings and whose traditions we proudly share.

INVOCATION That the thoughts of men may be turned to spiritual matters from the welter of the material is the earnest hope of all who have the world's welfare at heart, and in this connection the opening prayer at the Republican national convention, offered by the Rt. Rev. James E. Freeman, bishop of Washington, is commended as an earnest plea in that behalf.

It follows:

"Almighty God, our Heavenly Father, in Whose hands are the issues of men and of nations, we bow in humble reverence before Thee, and with grateful hearts acknowledge Thy manifold blessings to us as a people. Through all the changed and changing circumstances of life Thou hast made and preserved us a nation. Where we have been obedient to Thy will, Thou hast favored us. Where we have pursued our selfish aims, Thou hast justly punished us. With chastened hu-

mility we confess our vaunted pride, our boasted security and our avowed self-dependence. In our conceit, we have trusted to our own strength and forgotten that Thou alone are the source of all peace and all abiding happiness. In the time of our distress we cry unto Thee: 'God be merciful to us sinners.' Give us freshened courage, renewed hope, a clearer vision of our duty to Thee and our fellowmen. Restore to us as a people, honorable industry, sound learning and pure manners. Save us from violence and lawlessness, discord and confusion. Imbue with the spirit of wisdom those to whom in Thy name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to Thy law, we may show forth Thy praise among the nations of the earth.

"In the days of shadow, give us to see the way that shall lead us into paths of wholesome living. In all the plans and deliberations of this convention do Thou guide us in the course that shall be for the highest good of all of our people. With renewed faith in Thee, we invoke Thy blessing upon our nation, and especially do we pray for those upon whose hearts and minds burdens have been laid too heavy to be borne. Give us the mind and the will and the aid of Thy divine assistance that these burdens may be removed. In Thy mercy hasten the day of restored confidence, relieved anxiety and the just rewards of labor. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble suffer not our trust in Thee to fail; all of which we ask through Him who for our sakes became poor that we through His poverty might be made rich, our Saviour, Jesus Christ. Amen."

No Freemason can fail to read this admirable prayer without a fervent **SO MOTE IT BE.**

ACCURACY The serious student will find much to meditate upon in the article printed in another page of this issue of *THE CRAFTSMAN* from the pen of Most Excellent Jesse E. Ames, Grand High Priest of the Royal Arch Chapter of Massachusetts.

While perhaps interest in matters of precedence may appear to be conspicuous by its absence on the part of the average reader, yet it is well that an accurate record be set forth of the beginnings of the Craft; and into the past to obtain this desideratum.

The distinguished author deserves the thanks of Capitulat Masons not only of the Massachusetts jurisdiction, but elsewhere, for his comprehensive and exhaustive studies of the old records. The great value of his services will, perhaps, be better appreciated in years to come. Meanwhile *THE CRAFTSMAN* is proud to pass on to its readers this valuable contribution on the subject of the Capitulat Rite in Massachusetts.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second class matter October 5, 1905, at the Post office at Boston, Mass., under the Act of Congress of March 3, 1879.

Alfred H. Moorhouse, Editor and Publisher.

The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty cents a single copy.

If a subscriber desires to discontinue his magazine at the end of his subscription, notice to the effect should be sent. In the absence of a notice it will be assumed that a continuation of the subscription is desired. Address all letters to the New England Masonic Craftsman, Masonic Temple, 51 Boylston Street, Boston 11, Massachusetts. For the news and advertising departments, call Hancock 6690.

What Definition of Freemasonry Will Best Express Its Meaning and Purpose?

A Monthly Symposium

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A DEFINITION OF FREEMASONRY AND ITS PROSPECTS

By ALFRED E. MOORHOUSE

Editor Masonic Craftsman, Boston

A DEFINITION of Freemasonry should embrace in one short sentence the essence of its aspirations. There have been a variety of high sounding but rather bromidic phrases used to describe Freemasonry from time to time, but this writer believes that the expression best suited to the comprehension of the individual Mason contemplates primarily "Universal Brotherhood."

Brotherhood comprehensively embraces a mutuality of interests, and in its most attractive form delineates a group working unselfishly in their own behalf, and in the behalf of men to whom they are allied through a mystic tie of fraternity. Levelling the artificial barriers of class, color, and creed, the ideal sought by Freemasons gets down to essentials and a recognition of the fact that in the eyes of the Grand Artificer of the Universe all men are created equal and that conditions of their own creation are the only obstacles to its proper and complete realization.

Habit is strong—and a lifetime often too short to convince humans, in their own vanity, that they are but brothers under the skin to all their fellows.

Pomp and circumstance are admirable in their way, and when prompted by a desire to glorify the Creator, to be commended, as the visible evidence of a just pride; but human frailty, so evident in the pomposity and variety of assumptions of most mortals, makes these things appear pitifully small and frail when designed to magnify the *genus homo*.

In the face of death all distinctions are levelled, and to that ultimate end all must come and stand naked in the presence of their Maker.

The span of life is short at best. Only when one has seen the seasons pass for many years and realizes that kingdoms rise and wane, does wisdom come, and not always then. Hence is it not well to walk humbly and to strive to be a brother to all men?

The prospects of Freemasonry are perhaps described best as the results to be attained by passing generations of men who have been brought within the fold of its mantle. These results forecast a promise of the future. While men think as kindly individuals, well disposed to all, their lies before the Craft a prospect roseate with hope for the future and of abiding value.

The essence of Freemasonry is Truth and Light. Intensive search will reveal marvelous fields of service and a happy issue out of all our afflictions.

WHAT DEFINITION OF FREEMASONRY WILL BEST EXPRESS ITS MEANING AND PURPOSE?

By WM. C. RAPP

Editor Masonic Chronicler, Chicago

THERE need be no apology for a frank confession of inability to offer a precise definition of Freemasonry. As the finite mind cannot conceive or define infinity, so does Freemasonry defy specific definition. Many definitions have been offered by learned and studious devotees of the Craft, eloquent and rhetorical tributes to the aims and aspirations of the institutions, its achievements and limitations, but none encompass an all-embracing concept of Freemasonry.

"Freemasonry is a peculiar system of morality veiled in allegory and illustrated by symbols." So state the old English lectures, and perhaps no better or more concise definition has ever been offered. Unsatisfactory and indefinite as this terse designation may be, all else is but an elaboration of the practices and principles which through evolution have come into being in the development of the "peculiar system of morality." In the very nature of things a system which is veiled in allegory and taught by symbols must remain indefinite, for allegories and symbols require interpretation, and there is no one in whom authority is vested to interpret.

The ceaseless search for truth and more light throughout the ages has crystallized in the principles and tenets of the institution now universally accepted as fundamental, and all may be traced by analogy to the ancient definition.

That its system of morality is veiled implies that its esoteric practices are reserved for those to whom its mysteries have been revealed and who have been admitted within its temple, justifying its position as a secret society of selected men of kindred ideals and qualifications.

Morality may be found in one who does not profess a belief in the existence of a Divine Providence, but in such case is the mere preference of the individual, who may change his inclination at will. Freemasonry accepts no such hazard, and therefore requires from its novitiates a belief in the omnipotence of the Great Architect of the Universe. Morals, however, know no

sect or creed, and in consequence Freemasonry leaves to each individual freedom of conscience in all matters of religion.

A belief in the existence of God, by whatever name He may be called, leads a Mason to unqualified recognition of the fatherhood of God and the brotherhood of man, and if we subscribe to the principle that all men are brothers we are at once confronted with the duty of man to man, brotherly love, relief and truth. Morality demands the cardinal virtues of temperance, fortitude, prudence and justice, as well as equity, industry and support of orderly government of society.

Charity, love, tolerance, justice, equality, freedom, morality, honor, enlightenment, individuality—precepts which lead men to right living and mark the progress of the human race toward higher ideals—these are the principles which Freemasonry teaches through its fraternal brotherhood.

MASONRY ELUDES DEFINITION

By Jos. E. MORCOMBE

Editor Masonic World, San Francisco, Calif.

“WHAT Definition of Masonry Will Best Express Its Meaning and Purpose?” Such is the puzzling topic proposed for our present discussion. The difficulty arises from the fact that



Masonry is less an organization than it is a mental attitude. More than this, the fraternity is based upon fundamental principles that lend themselves without serious distortion to individual interpretation within a very wide range. Thus we can account for the almost numberless definitions that have been proposed, as covering the meaning and purpose of the Craft. On close examination, how-

ever, it is found that not one of these is sufficiently comprehensive to embrace the differing views of conscientious brothers.

There is in Masonry, as in all other institutions of this restless time, two varying and frequently opposing schools of thought. Without offence to any these may be denominated as liberal and conservative. In any consideration of the institution, whether of its meaning or purpose, we must have in mind the knowledge that brothers will be influenced in reaching conclusions, broadening or narrowing their conceptions as may accord with the natural mental bent and acquired outlook on life and its problems. Yet the presence and activity of both these elements are essential to the continued welfare of the fraternity. The dynamic influence pushes on for definite progress, while the static quality, yielding slowly, even grudgingly, prevents any unsafe acceleration of speed, which might eventuate in disaster.

The definition for which we seek, if it is to be accepted by brothers generally, must therefore appeal to both the elements mentioned, or the formula presented must effect a satisfactory compromise. But honest compromises are difficult to reach; each disputant will remain of opinion that he has yielded something important, if not vital, to his side of the controversy.

We are thus thrown back upon the ancient device of certain pseudo-philosophers, who sought to escape from any dialectical impasse by presenting primary definitions based upon abstractions so ethereal that all might agree thereon, argument beginning only when these were brought from the region of pure idea to the test of tangible and practical expression.

Following such example let me suggest, with considerable diffidence, a formula running in this wise: Masonry may be termed a philosophy, receptive rather than dogmatic, not rigidly systematized, leaving much to the intelligence and conscience of the individual; seeking from all available sources the essence of good, to be resolved into rules of life and conduct, and offered for acceptance of all its adherents.

Frankly, this definition, for all my trouble, would satisfy me only as marking a point of departure, whence I might proceed to an enunciation of active principles, derivable from such formula, and having in mind the needs of men and the betterment of existing conditions. But that would at once loose the flood of argument.

However, it is the best that I can do.

Reproduction of articles in the monthly symposium is permitted to all publishers with the proviso that proper credit to the individual writer be given in full. Readers are invited to comment on the articles and express their own views on the subjects treated, as it is desired to make these contributions a real service to the Craft.

It is regretted that through unforeseen circumstances the contribution of Brother Fetterly does not appear this month. His articles, however, will be a part of future issues.

PROFESSOR MOORE LEAVES MCGILL

Alex. B. J. Moore, Ph.G., known to thousands of Masons of the Massachusetts jurisdiction, has relinquished the Chair he held at McGill University in Montreal since the inception of the department of pharmacy in 1917.

This distinguished brother, a recital of whose Masonic work is a parallel to all that is good in the neighboring jurisdiction of Quebec province during recent years, has a most enviable record of service at the University. Only the abandonment of that department, for the success of which he is largely responsible, made his retirement necessary.

In a number of visits which he paid to Massachusetts and other jurisdictions a host of friends and fraters came to know him as a man singularly gifted with a charm of manner touched with rare culture and a keen wit which made him a delightful companion.

Fraternally, Professor Moore, has many associations. Foremost in his honors are Past District Deputy Grand Master of the Grand Lodge of Quebec, A.F. & A.M., Past Grand First Principal of the Grand Chapter of Royal Arch Masons of Quebec, Past Thrice Illustrious Master of the Cryptic Rite, Past Potentate of Karnak Temple, A.A. O.N.M.S. He is a member of the Scottish Rite.

While retiring from active work, Dean Moore still plans to continue research work privately, and to do much travelling. What time he visits these parts he may be definitely assured of a warm welcome and a renewal of the happy associations which have made our friendly relations with Canadian visitors so pleasant in the past and to which he so notably contributed.

The Apron

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An emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter or any other order that can be conferred upon you at this or any future period, by king, prince, potentate, or any other person, except he be a Mason.

In these few words Freemasonry expresses the honor she pays to this symbol of the Ancient Craft.

The Order of the Golden Fleece was founded by Philip, Duke of Burgundy, in 1429.

The Roman Eagle was Rome's symbol and ensign of power and might a hundred years before Christ.

The Order of the Star was created by John II of France in the middle of the Fourteenth Century.

The Order of the Garter was founded by Edward III of England in 1349 for himself and twenty-five Knights of the Garter.

That the Masonic apron is more ancient than these is a provable fact. In averring that it is more honorable, the premise "when worthily worn" is understood. The apron is "more honorable than the Star and Garter" when all that it teaches is exemplified in the life of the wearer.

Essentially the Masonic apron is the badge of honorable labor. The right to wear it is given only to tried and tested men. Much has been written on these meanings of the symbol, but more has been devoted to trying to read into its modern shape and size—wholly fortuitous and an accident of convenience—a so-called "higher symbolism" which, no matter how beautiful it may be, has no real connection with its Masonic significance.

So many well-intentioned brethren read into the Masonic apron meanings invented out of whole cloth, that any attempt to put in a few words the essential facts about this familiar symbol of the Fraternity, either by what is said or left unsaid, is certain to meet with some opposition!

It is not possible to *prove* that George Washington did not throw a silver coin across the Rappahannock, or that he did not cut down a cherry tree with his little hatchet. Yet historians believe both stories apocryphal.

It is not possible to *prove* that no intentional symbolism was intended when the present square or oblong shape of the Masonic apron was adopted (within the last hundred and fifty years), nor that the conventionalized triangular flap is not an allusion to the Forty-seventh Problem and the earliest symbol of Deity (triangle), nor that the combination of the four corners and three does not refer to the Pythagorean "perfect number," seven. But hard-headed historians, who accept nothing without evidence and think more of evidence than of inspirational discourses, do not believe our ancient brethren had in mind any such symbolism as many unscientific writers have stated.

The viewpoint of the Masonic student is that enough real and ancient symbolism is in the apron, enough

sanctity in its age, enough mystery in its descent, to make unnecessary any recourse to geometrical, astronomical, astrological or other explanations for shape and angles which old engravings and documents plainly show to be a wholly modern conventionalizing of what in the builder's art was a wholly utilitarian garment.

As Freemasons use it the apron is more than a mere descendant of a protecting garment of other clothing, just as Freemasons are more than descendants of the builders of the late Middle Ages. If we accept the Comacine theory (and no one has disproved it) we have a right to consider ourselves at least collaterally descended from the *Collegia* of ancient Rome. If we accept the evidence of sign and symbol, truth and doctrine, arcana and hidden mystery, Freemasonry is the modern repository of a hundred remains of as many ancient mysteries, religions and philosophies.

As the apron of all sorts, sizes, and colors was an article of sacred investiture in many of these, so it is in ours. What is truly important is the apron itself: what is less important is its size and shape, its method of wearing. Material and color are symbolic, but a Freemason may be—and has been many times—"properly clothed" with a handkerchief tucked about his middle, and it is common practice to make presentation aprons, most elaborately designed and embellished, without using leather at all, let alone lambskin.

Mackey believed color and material to be of paramount importance, and inveighed as vigorously as his gentle spirit would permit against decorations, tassels, paintings, embroideries, etc. Most Grand Lodges follow the great authority as far as the Craft are concerned, but relax strict requirements as to size, shape, color and material for lodge officers and grand lodge officers. Even so meticulous a grand lodge as New Jersey, for instance, which prescribes size and shape and absence of decoration, does admit the deep purple edge for grand lodge officers.

It is a far cry from the "lambskin or white leather apron" of the Entered Apprentice, to such an eye-filling garment as is worn by the Grand Master of Masons in Massachusetts—an apron so heavily encrusted with gold leaf, gold lace, gold thread, etc., that the garment must be worn on a belt, carried flat in a case, weighs about ten pounds and can be made successfully only by one firm and that abroad! At least as many particular lodges clothe their officers in embroidered and decorated aprons, as those which do not. The Past Master's apron, bearing a pair of compasses on the arc of a quadrant, may be found at all prices in any Masonic regalia catalogue. So if, as Mackey contended, only the plain white leather apron is truly correct, those who go contrary to his dictum have at least the respectability of numbers and long custom.

Universal Masonic experience proves the apron to be among the most important of those symbols which teach the Masonic doctrine. The Apprentice receives it through the Rite of Investiture during his first degree, when he is taught to wear it in a special manner. The brother appearing for his Fellowcraft degree is clothed with it worn as an Apprentice; later he learns a new way to wear it. Finally, as a Master Mason, he

learns how such Craftsmen should wear the "badge of a Mason."

That various jurisdictions are at odds on what is here correct is less important than it seems. Many teach that the Master Mason should wear his apron with the corner tucked up, as a symbol that he is a *master*, and does not need to use the tools of the Fellowcraft, but, instead, directs the work. As many more teach that the Fellowcraft wears his apron with the corner up, as a symbol that he is not yet a *master*, and therefore does not have the right to wear the apron full spread, as a Master Mason should! Into what is "really" correct this paper cannot go; Jeremy Cross, in the earlier editions of his "True Masonic Chart" shows a picture of a Master Mason wearing the apron with the corner tucked up.

What is universal, and important, is that all three—Entered Apprentice, Fellowcraft and Master Mason—do wear their aprons in different ways. All are Masons, hence all wear the badge of a Mason; one has progressed further than another, and therefore wears his apron differently as a sign that he has learned the more.

Incidentally, it may be noted that aprons seldom are, but always should be, worn on the outside of the coat, not hidden beneath it. Alas, comfort and convenience—and, in urban lodges, the evening dress of officers and some members—have led many to the careless habit of wearing the apron not in full view, as a badge of honor and of service, but concealed, as if it were a matter of small moment.

The use of the apron is very old—far older than as a garment to protect the clothing of the operative craftsman, or to provide him with a convenient receptacle in which to keep his tools.

Girdles, or aprons, were part of the clothing of the priests of Israel. Candidates for the mysteries of Mithras in Persia were invested with aprons. The ancient Japanese used aprons in religious worship. Oliver, noted Masonic scholar of the last century, no longer followed as a historian but venerated for his research and his Masonic industry, says of the apron:

The apron appears to have been, in ancient times, an honorary badge of distinction. In the Jewish economy, none but the superior orders of the priesthood were permitted to adorn themselves with ornamented girdles, which were made of blue, purple and crimson, decorated with gold upon a ground of fine white linen; while the inferior priests wore only plain white. The Indian, the Persians, the Jewish, the Ethiopian, and the Egyptian aprons, though equally superb, all bore a character distinct from each other. Some were plain white, others striped with blue, purple and crimson; some were of wrought gold, others adorned and decorated with superb tassels and fringes.

In a word, though the *principal honor* of the apron may consist in its reference to innocence of conduct and purity of heart, yet it certainly appears through all ages to have been a most exalted badge of distinction. In primitive times it was rather an ecclesiastical than a civil decoration, although in some cases the apron was elevated to

great superiority as a national trophy. The Royal Standard of Persia was originally *an apron* in form and dimensions. At this day it is connected with ecclesiastical honors; for the chief dignitaries of the Christian church, wherever a legitimate establishment, with the necessary degrees of rank and subordination, is formed, are invested with aprons as a peculiar badge of distinction; which is a collateral proof of the fact that Freemasonry was originally incorporated with the various systems of divine worship used by every people in the ancient world. Freemasonry retains the symbol or shadow; it cannot have renounced the reality or substance.

Mackey's dictum about the color and the material of the Masonic apron, if as often honored in the breach as in the observance, bears rereading. The great Masonic scholar said:

The color of a Freemason's apron should be pure unspotted white. This color has, in all ages and countries, been esteemed an emblem of innocence and purity. It was with this reference that a portion of the vestments of the Jewish priesthood was directed to be white. In the Ancient Mysteries the candidate was always clothed in white. "The priests of the Romans," says Festus, "were accustomed to wear white garments when they sacrificed." In the Scandinavian rites it has been seen that the shield presented to the candidate was white. The Druids changed the color of the garment presented to their initiates with each degree; white, however, was the color appropriate to the last, or degree of perfection. And it was, according to their ritual, intended to teach the aspirant that none were admitted to the honor but such as were cleansed from all impurities both of body and mind.

In the early ages of the Christian church a white garment was always placed upon the catechumen who had been newly baptized, to denote that he had been cleansed from his former sins, and was thenceforth to lead a life of purity. Hence it was presented to him with this solemn charge: "Receive the white and undefiled garment, and produce it unspotted before the tribunal of our Lord, Jesus Christ, that you may obtain eternal life."

From all these instances we learn that white apparel was anciently used as an emblem of purity, and for this reason the color has been preserved in the apron of the Freemason.

A Freemason's apron must be made of lambskin. No other substance, such as linen, silk, or satin, could be substituted without entirely destroying the emblematic character of the apron, for the material of the Freemason's apron constitutes one of the most important symbols of his profession. The lamb has always been considered as an appropriate emblem of innocence. Hence, we are taught, in the ritual of the First Degree, that "by the lambskin, the Mason is reminded of that purity of life and rectitude of conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe forever presides."

Words grow and change in meaning with the years; a familiar example is the word "profane" which Masons use in its ancient sense, meaning "one not initiated" or "one outside the Temple." In common usage, profane now means blasphemous. So has the word "innocence" changed in meaning. Originally it connoted "to do no hurt." Now it means lack of knowledge of evil—as an innocent child; the presence of virginity—as an innocent girl; also the state of being free from guilt of any act contrary to law, human or divine.

"An emblem of innocence" is not, Masonically, "an emblem of ignorance." Rather do we use the original meaning of the word, and make of the apron an emblem of one who does no injury to others. This symbolism is carried out both in color and material: white has always been the color of purity, and the lamb has always been a symbol of harmlessness and gentleness. Haywood says this:

The innocence of a Mason is his gentleness, his chivalrous determination to do no moral evil to any person, man or woman, or babe; his patient forbearance of the crudeness and ignorance of

men, his charitable forgiveness of his brethren when they wilfully or unconsciously do him evil; his dedication to a spiritual knighthood in behalf of the values and virtues of humanity by which alone man rises above the brutes and the world is carried forward on the upward way.

The lambskin apron presented to the initiate during his Entered Apprentice degree should be for all his life a very precious possession; the outward and visible symbol of an inward and spiritual tie. Many, perhaps most, Masons leave their original lambskin aprons safely at home, and wear the cotton drill substitutes provided by many lodges for their members. But here again the outward and evident drill apron is but the symbol of the presentation lambskin symbol: the symbol kept safely against the day when, at long last, the members of a lodge can do no more for their brother but lay him away under its protecting and comforting folds.

Truly he has been a real Mason, in the best sense of that great word, who has worn his lambskin apron during his manhood "with pleasure to himself, and honor to the Fraternity."

Capitular Masonry In Massachusetts

Address by Most Excellent Jesse E. Ames, Grand High Priest, on the occasion of a reception tendered to him by St. Andrew's Royal Arch Chapter.

This kindly reception is deeply appreciated and although I remember that it is a reception to the Grand High Priest, yet I like to feel the personal touch in it. This is an occasion I shall not forget. It is a rarer thing for me than for you, for fourteen Past High Priests of this Chapter, as Grand High Priests, have been received by you in the days gone by, while this is my first visit as Grand High Priest to any Chapter. There is with me tonight in memory, the association of thirty-six years and more in this Chapter, and nearly all of that time I have been privileged to serve in some capacity. My Masonic associates and Companions and long standing friendships in the Fraternity have largely been from St. Andrew's Chapter. Many of them are now gone, but they still live in my mind, most treasured memories.

Were it not that I had previously signified that I would say something concerning the Degree of the Most Excellent Master on this occasion, it might well be omitted. However, I shall not attend St. Andrew's Chapter again during the year, except as secretary, and there are so many errors in the general conception of this Most Excellent Degree, and its origin, that have become so well nigh universally accepted as the truth and, as much of it is of interest to St. Andrew's Chapter as their records deal with it, and further, newly discovered records of the old chapter at Newburyport all verify the records of St. Andrew's, it would seem that it was perhaps time that the statements of many distinguished Masons should be checked up with the records.

We have all been told and accepted it as a fact, that the Most Excellent Degree is an American degree, that it was a creation of Thomas Smith Webb. With the facts at that time available, but with much less than we have today, Most Excellent Alfred Chapman many years ago, in his book, "The Capitular Degrees," published 1895, stated his utter disbelief in Webb being the originator of it and his doubt concerning the American origin of the Most Excellent Degree. He said its origin was wrapped in obscurity. Later, Most Excellent Warren B. Ellis, who made an almost life study of the chapter degrees, unqualifiedly denied the origin of it through Thomas Smith Webb and gave his reasons therefor. After the death of Most Excellent Warren B. Ellis there came to me his Masonic Library, and notes in general concerning his work. These have led to further search and discoveries.

Here are some of the high spots from which we get the popular idea that the Most Excellent Degree was a creation of Thomas Smith Webb.

Hon. William Sewall Gardner, in 1869, then being Most Worshipful Grand Master of Masons in Massachusetts, delivered the one hundredth anniversary oration at the exercises of St. Andrew's Chapter. This has been widely quoted as indisputable authority. From it I quote the following, which refers to a meeting in St. Andrew's Chapter, of October 24th, 1797, at which Thomas Smith Webb exhibited his Most Excellent Degree: "This is the first mention made of the Most Excellent Master's Degree and, without doubt was the first time it was ever conferred in any Chapter outside of Temple Chapter, Albany, where it originated." The

Hon. William Sewall Gardner makes many other errors in this address, and M.E. General Grand High Priest Chapman points out some of them, and says: "necessarily something more than an outline sketch of this degree must be given, and largely from the fact that so much has been said in allusion to it that is incorrect and misleading. In his oration at the centennial celebration of St. Andrew's Chapter in Boston in 1869, the late Hon. William Sewall Gardner treated it, as indeed he did the system, lightly and evidently without such prior investigation as the occasion was entitled to."

The next quotation, from the works of Hon. Theodore S. Parvin, Past M.E. Grand High Priest of Iowa and a Masonic authority of note, also widely quoted, states the general conception of the origin of the Most Excellent Degree. Here is what he says, "The first mention of the Most Excellent Master Degree and without doubt the first time it ever was conferred in any Chapter outside of Temple Chapter of Albany, where it originated, was in old St. Andrew's Chapter in Boston, on a visit made to it by Webb in February 1795."

You will notice these two authorities do not agree on dates as to when it was first given in St. Andrew's Chapter.

We have many quotations in hand from other writers, but they are merely cumulative, all of a similar nature, and all show a lamentable lack of knowledge of the records. Those I give you tonight will check up, I assure you.

Let us first examine the records concerning Thomas Smith Webb. In the Grand Lodge Library at Keene, New Hampshire, are the records of Rising Sun Lodge, and there may be found the following: "Thomas Smith Webb born in Boston, October 30, 1771, initiated December 24, 1790. Passed and Raised December 27, 1790, was a bookbinder." Rising Sun Lodge came into disrepute shortly thereafter. The Charter was arrested and the Grand Lodge of New Hampshire ordered its seal to be broken. The offenses of the lodge were, "Glaring, flagrant and unsufferable offenses against their own By-Laws, and in direct violation of the Laws of Grand Lodge and Constitutions of Masonry." Making Masons of young men under age was one of its offenses and from the record just read, you will notice that Webb was nineteen years old when he was made a Master Mason.

Records of Harmony Lodge No. 52, of Philadelphia, Penn., "May 18, 1796, Thomas Smith Webb received the Royal Arch Degree, and was classed as a sojourner." It may be presumed that he also received the Past, Mark and Most Excellent Degrees, in Harmony Lodge No. 52. It was not unusual, especially if he received all the degrees in one evening, to record merely the exaltation of the candidate. He also could have received them in Jerusalem Chapter, No. 3, of Philadelphia. He is recorded as present there May 21, 1796. The Most Excellent Degree is recorded as conferred in Jerusalem Chapter on November 5, 1796, showing they had the degree, and the Mark Degree is recorded in Harmony Lodge, No. 52, as far back as 1791. This last lodge is now making a search to find the old Mark Book, this by our request,—as we are of the opinion that, when found, it will bear the Mark

of Thomas Smith Webb. This Mark Book was in existence in 1891 and was produced at the centennial celebration of that lodge.

Records of Temple Chapter, at Albany. Organized February 14, 1797. "Thomas Smith Webb as High Priest, opened and closed on the Degree of Most Excellent Master." I will not read all the record as this sufficiently identifies the Degree.

We now have the records placing Thomas Smith Webb and showing that he received the Royal Arch Degree in May 1796 and on February 14, 1797, began his activities by forming Temple Chapter of Albany, N. Y. His first Monitor was dated September 22, 1797.

Some previous records of the Most Excellent Degree: Washington Lodge, No. 1, of New York City: While we have not a copy of their early records, as they seem not to be found (historians say they were burned up and tell when and how it occurred) it is of record that they chartered Hiram Lodge No. 1, of Newtowne, Conn., on May 18, 1791, and the grand secretary, Joseph K. Wheeler records, "Immediately following the several degrees of Mark Master, Master in the Chair, and Most Excellent Master, were conferred." It is a matter of record that Hiram Lodge (afterwards Chapter) continued to work the Most Excellent Degree the year after 1791 and regularly thereafter.

Providence Chapter, No. 1, records of October 5, 1793: "Our M.W. having suggested that in order to confer the Royal Arch Degree, it would be necessary that the brethren who were candidates for the same should previously be initiated in three degrees which were between that of Master Mason and the Royal Arch, and to accomplish the business as soon as possible proposed the immediate opening of a lodge for that purpose, which was done accordingly:

Present, M.W. Daniel Stillwell, M.; W. Jona Donnison, S.W.; W. Jacob Smith, J.W.; Br. William Magee. And the brethren whose names here follow after due preparation were regularly initiated in the Degrees of Master Mark, Past Master and Most Excellent Master." Then follows the names. This chapter was also chartered by Washington Lodge No. 1, of New York City.

Newburyport Chapter, records January 1st, 1797: "At a meeting of Most Excellent Masters this 1st Jan'y 1797.

Present, M. Jos. Greenleaf; S.W. D. A. Tyng; J.W. Jona. Gage. Received and acknowledged, Bro. T. "Young, N. Knap, Jr., Abr. Perkins, as M.E.M." "voted to chuse a committee to draft instructions necessary to send by them who shall be shown as delegates to the grand chapter."

"Closed and opened on the M.Ex.Masters Step."

You will notice that all of these records precede the formation of Temple Chapter of Albany.

Let us now turn to the records of St. Andrew's Chapter:

Records, August 2nd, 1797: "Among the visitors recorded this evening and designated on the records as his first visit, Thomas Smith Webb."

Records, September 11, 1797: "Voted that the high priest be requested to write to Brother Webb on the subject of a union of the chapters."

Records October 20, 1797: "Voted that Comps. Thomas Smith Webb and John Hanmer of Temple Chapter, Albany, be requested to preside this evening, which they accordingly did, and opened upon the Master Mark Masons Degree, after their manner, and conferred the same on M.E. Benj. Hurd, Jr., and communicated a lesson on the degree to the brethren."

Records October 24, 1797: "Voted that Thomas Smith Webb and John Hanmer, our respected companions from Temple Chapter, Albany, be and they hereby are requested to preside. They accordingly did, and opened upon the Most Ex.Masters Degree and conferred the same after their manner on Companions Jona. Gage and Joshua Greenleaf, of Newburyport Chapter. Opened on ye 7th and a lesson was communicated by Comps. Webb and Hanmer."

These records are all there are in St. Andrew's Chapter Records concerning Thomas Smith Webb. He was never a visitor in Newburyport Chapter.

We will now go back a little and check up with Newburyport.

Newburyport Chapter was formed June 28, 1790, not July 9 as their notices state. A code of by-laws was adopted by them at their second meeting which was July 5, 1790. The by-laws are written in the front of their first record book, and signed by 33 members. The fourth clause reads, "Every person shall pay for the use of the fund for his admission to the lodge the past masters fee of \$1.00, and to this chapter the fee of \$5.00, to be paid to the treasurer in each case previously to his admission. Ninth clause:—"No Master Mason shall be admitted to lodge of past masters for the purpose of being exalted to this order until he shall have been two years of the degree of a Master." Heading the records of every meeting of the old Newburyport Chapter beginning from the very first, this is the wording,—I call your attention to it: "At a meeting of the Royal Chapter of St. John of Jerusalem, commonly called the Royal Arch Lodge of Royal and Super-Excellent Masons."

St. Andrew's records of July 25, 1793: "Stephen Howard, Newburyport, was raised to a Mark Master Mason," and then recorded as a visitor.

August 9, 1793, Newburyport records: "After a Masonic conference with Comp. Howard, the Chapter closed with due reverence to His holy name." I mention this incident to you as it shows that Stephen Howard came to Boston, obtained the Mark Degree, went back to Newburyport and there was a conference. On the other hand, St. Andrew's appears to have learned at the same time of the "Past the Chair Step."

Note what follows in St. Andrew's.

Records of St. Andrew's September 26, 1793. "This evening after unanimous vote in favor of ye petition, Brother Rumney Past ye Chair and Grades of Excellent, Super-Excellent & Royal Arch & Knight Templar Mason and admitted a member."

Without going through all of the records, because they substantiate every particular, and connect with each other perfectly,—committees were chosen and conferences were had together between Boston and Newburyport. The rest of the degrees began to be exemplified in 1795, the first committee being added to by additional appointments. As on March 10, 1795,

at a special occasion, so called, of the Royal Arch Chapter of Newburyport, the final appointment was accepted to communicate each to the other the manner and working of all these degrees. The report of the committee was accepted and voted that it be carried into execution. On May 27, 1795, a committee on the part of St. Andrew's reported to their chapter that they recommended the adoption of veils, and with the addition of finding the key word, etc., which was unanimously accepted. This is supplemented by a personal letter from Benj. Hurd, Jr., chairman of the St. Andrew's committee, now in the possession of King Cyrus Chapter, in which he clearly discusses what each will do to have the work of the degrees uniform between the chapters. The record of its execution follows: The revised code of by-laws carrying the revision into effect was adopted June 15, 1796.

After the communication of the degrees together had been carried out, note the following:

April 20, 1796: Jona. Gage and several other visitors were recorded as present in St. Andrew's Chapter. A detailed bill for sundries furnished to the Newburyport Chapter was presented and, upon vote, the treasurer was requested to discharge the same, that is, present them with a paid bill.

September 1, 1796: Four of the brethren of Newburyport Chapter received the degree of Super-Excellent Mason in St. Andrew's Chapter.

October 12, 1796, on St. Andrew's treasurer's books there were paid sundry bills for "cloaths," etc. for Bro. Hamilton Moore, Newburyport, and voted to be paid by the Chapter £9 4s 3d.

November 14, 1796: Newburyport Chapter for the first time headed its records leaving out the phrase, "Commonly called Royal Arch and Super-Excellent Mason," and from that time forward the word Super-Excellent is not found anywhere in their records, and January 1, 1797, they gave the degree of Most Excellent Master.

Nearly a year before Webb came to Boston.

There is nothing in their records during this time of their having been instructed by any chapter or any person, except their frequent visits back and forth between Boston and Newburyport, and every visitor was always recorded in those days, and all revisions were recorded or considered in committee and in the lodge, and those changes with St. Andrew's are all the records they have made.

This was two months before Temple Chapter was born, and it was in preparation before Webb received the Royal Arch Degree.

How about St. Andrew's? They had been conferring the Super-Excellent Degree from 1769. There are even earlier records of this degree in Scotland and as early as 1756 in York. It was the custom of St. Andrew's Chapter, as well as Newburyport Chapter, whenever there were any changes in mind concerning the degree work, to appoint a committee later a report from the committee and a vote of the chapter, and all this was carefully followed up in all their dealings with Newburyport and is recorded. Newburyport's procedure was the same as St. Andrew's. They even changed their by-laws when the Mark Degree was adopted. What happened after Thomas Smith Webb

and John Hanmer showed in Boston, the Mark Degree on October 20th and the Most Excellent Degree October 24th, 1797, after their manner? There are records of meetings immediately following this by both chapters, on the part of St. Andrew's November 15th, 20th and December 6th. On December 6th a new detailed code of by-laws was accepted and transcribed in their record book, and nowhere in the records or by-laws of either chapter is the slightest reference made to these degrees that had been shown in October. No committees were appointed, no reports made and no vote taken, no provision for a new degree in these December 6, 1797, by-laws, and, eight days afterwards St. Andrew's also conferred the Most Excellent Degree.

The following April, upon motion, it was voted to confer the Mark Degree on a candidate, and it was specifically mentioned that it was to be conferred after our manner. Hon. William Sewall Gardner in his one hundredth anniversary oration noticed this and explained, without the slightest authority for it in the record, that it was due to their not having become proficient enough to work the degree in the Webb form, it having been exemplified for them only the previous December. His reference to December is a slip, as the records show that the degree was given by Webb in St. Andrew's October 20, 1797, and about six months had elapsed, but, how *could* he overlook the fact that the Most Excellent Degree given before St. Andrew's Chapter October 24, 1797, by Webb and Hanmer, "after their manner" and as he contends an entirely new degree to St. Andrew's was almost immediately as we find in the records, conferred by St. Andrew's on Oliver Prescott.

Of course it is not contended by anybody that the Mark Degree which Thomas Smith Webb and John Hanmer exemplified on October 20, 1797, was anything but a variation in presenting it from what they had already, and it was natural and we can readily understand why it is recorded as having been shown to St. Andrew's "after their manner," but it *is* quite remarkable that, if a chapter should bring in to St. Andrew's, or any other chapter, a degree that was entirely new to everybody and shown for the first time anywhere, they should designate it in their records that Webb and Hanmer exemplified it to them "after their manner." It comes very near to saying that it was only one manner and that there were other manners, which of course was so, as is amply supported by the evidence of other records, some of them quoted earlier in the evening. But, did not St. Andrew's Chapter already have, after *their own manner* at that time, a degree to be compared or considered with the Most Excellent Degree. If the work of the two chapters had really been brought into harmony with each other as they both record was done during 1796 and which is supported by correspondence between them, then the Super Excellent of St. Andrew's and the Most Excellent of King Cyrus were similar degrees, differing only in name. In the records of Van Brock Chapter, No. 5, of Colchester, Connecticut, in 1800, they voted to change the name from Super-Excellent to Most Excellent, to conform to grand chapter. Mackey speaks of this and says it was a change in the name and not in the ritual. This I judge is his opinion. I can find

no record so stating. Is not the inference compelling that Newburyport obligated the Super Excellent up to that revision (and we know they did this on the Past Master) and recorded the candidate as Exalted to the Royal Arch, treating both of those obligations as necessary preliminary steps.

But after the reconciliation of their work between the chapters was accomplished, they adopt a different method and from that time forward record both the Past and the Most Excellent as a ceremony by itself. Why did they use the word Most? Where did the word *Most* originate? Apparently from the Ancients only—and not later than early 1791, or probably a little previous to that. (See Washington Lodge No. 1, of New York.) For forty years the Ancients had been conferring the Royal Arch in their Blue Lodges—coupled with a ceremony or obligation of Passing the Chair, but not conferring as separate any other degrees except those of the Symbolic Lodge.

The York Masons had gone a step farther and in their chapter organization of 1765, sponsored by Lord Blayney immediate past grand master of the Moderns and industriously spread in both England and the Colonies by Dunckerly, they had given the Super-Excellent of the Scottish Masons which had from the first been given as a separate degree in Scotland and in Ireland. This acquisition is of record as being obtained by Dunckerly. When that York Dunckerly Grand Chapter was started under Lord Blayney, immediate past grand master of the Moderns in 1767, it gave a standing to the Royal Arch Degree it had never before enjoyed—having previously been conferred at first in disregard of the command of the Modern Grand Lodge not to do so and, more recently, without sanction or permission but tolerated.

From this moment it became openly permissive although not at that time acknowledged by the Moderns as a part of Ancient Craft Masonry. They also included as a part of the chapter work the Super-Excellent Degree which had previous record in Scotland, Ireland and York.

This new independent chapter organization grew rapidly. And it forced an addition on the part of the Ancients (Seceders) Royal Arch Lodges soon began to be formed by them but always under the sanction of one of their symbolic lodges and auxiliary thereto. The right, however, of every Symbolic Lodge to confer the Royal Arch Degree as heretofore, was emphasized and continued. In answer to the independent declaration of the capitular rite made by the adoption of their first constitution at Hartford we find in the Pennsylvania Grand Lodge Proceedings following the organization of the First Grand R. A. Chapter of the Northern States, a declaration to this effect. This sanction and control of the R. A. Degree was not relinquished by Pennsylvania Grand Lodge until 1824.

As early as the beginning of 1791 the Ancients (Seceders) begin recording a Most Excellent Degree, placing it preceding the Royal Arch, in a similar position to the Super Excellent Degree of the Moderns or Dunckerly Chapters. How closely they may have followed the Super Excellent Degree of the Moderns is altogether conjectural in the absence of any known ritual of either of them in existence at this time. One

supplanted or was brought to conform to the other, perhaps by revisions in each, at the period when the first grand chapter was formed. The name Most of the Ancients was retained—my conviction is that, as Chapman expresses it "the Bone and something of the Marrow" of the Super Excellent survives in our Most Excellent Degree of this day.

In the thirty years, following the issue of the first chapter for a lodge in Pennsylvania, by the "Ancients" in 1758, they had spread into New York, New Jersey, Connecticut, largely dominating in these states, had wholly supplanted the "Moderns" in Pennsylvania, and had also warranted lodges in other states as well. They greatly outnumbered the earlier lodges then in existence in this country under warrants from the "Moderns" or the Scotch or the Irish, identified with the Super Excellent Degree.

In one of the letters of Benj. Hurd, Jr., to the Newburyport Chapter, in making a statement that St. Andrew's would change a certain part of a degree to the way it was given by Newburyport he says that the Newburyport way "is more widely known" as a reason for them to adopt it.

The name Most Excellent in the six years from the constitution of Hiram Lodge No. 1 of Newtowne, Conn., when it is first found of record to the date of Newburyport presenting the Most Excellent had already been put into use by at least seven "Ancient" R. A. Lodges.

It was to be expected that in the constitution of the first independent Grand R. A. Chapter at Hartford, the name would be continued, even if otherwise the work had been taken from the earlier Super Excellent ritual of the "Moderns."

One curious little thing in the final consideration of this matter is, that St. Andrew's being Scottish, hung to the name Super-Excellent to the last, and you will find in their old record book, that they filled in the name Most Excellent some time after they wrote the rest of the record, leaving the space open. The handwriting is the same, but the pen used was coarser and the ink was different.

This union of the Ancients and the Moderns together in the formation of this first grand chapter preceded the union of those two divisions of grand lodge in England by fifteen years.

There are many other significant records of these old chapters and, probably, of some of the other old chapters, but they all point in one direction, and the contention that Thomas Smith Webb created the Most Excellent Masters Degree seems absolutely untenable, there are so many records of it before he ever received the chapter degrees. What has helped to fix this error in the minds of Masons generally is the quickness and dispatch with which he printed a Monitor, only a few months after he formed Temple Chapter in Albany. The work of the Most Excellent Degree is nearly all biblical, and it is no argument that a man created a degree because he prints it after having received it. In addition to this it is to be remembered that nearly two months before his first Monitor is dated as issued, he was present at a full exemplification of all the degrees held in Boston—excepting the Most Excellent—but including the Super Excellent. No better oppor-

tunity to obtain the matter he may have been looking for could be imagined.

The following excerpt from the Hon. William Sewall Gardner's address in 1869 has been widely quoted and is most misleading:

"On the 2d of August, 1797, Thomas Smith Webb visited the chapter (St. Andrews) for the first time. It is very doubtful if Webb on the occasion of this visit, said anything to the brethren concerning the ritual, if indeed at that time it was perfected; but it is more than probable that he advanced his scheme for a union of all the chapters, and the establishment of a grand chapter, and that the two companions from Newburyport, who visited with him, were summoned here for that special purpose."

Further than the fact that Webb's first visit was on the date stated and that two companions from Newburyport were present, the remainder of this theory has not a vestige of record to support it, and, since his address was delivered the records which have been unearthed, had they been in Brother Gardner's possession, I feel would have materially changed his conclusions.

I agree with him, that Webb's ritual as later brought out in his first Monitor, published bearing date of September 22, 1797, had not then been perfected.

The scheme for the establishment of a grand chapter was not originally Webb's, for we find it of record in King Cyrus that they appointed a committee for that purpose on January 1, 1797, before Temple Chapter (Webb's Chapter), was born.

The vote of St. Andrew's Chapter of September 11, 1797, that Brother Webb be written to, on the subject of a union of the chapters, marks the date of his being invited to join with them. Gardner imagines he came here in August for that purpose. No doubt he was told of the matter which had been in discussion between these two Massachusetts chapters for some time and which had advanced to the point of appointing committees to confer together for nearly a year previous, and no doubt he was keenly interested, but the significant fact that in voting to confer, by a letter to Webb "on the subject of" a union of the chapters indicates no previous correspondence and that it was the first authority voted by the chapter to take up *the subject with him, as a party, to the plan*.

After this letter to Webb we find a record of Oct. 11, 1797 in Temple Chapter of Albany appointing a committee for that purpose, and this vote is the first mention of any contemplation of a grand chapter in the records of Thomas Smith Webb's chapter.

Then for what purpose did Webb come to St. Andrew's in August? There is only one answer, to revise his ritual (the Ancients) before publishing it. To get in touch with the ritual of St. Andrew's (the Irish-Scotch) and King Cyrus (the York).

Of course it is plain enough why he wanted those rituals—he had in mind the printing of a Guide or Monitor for the use, not of Temple Chapter of Albany alone, but for the fraternity, for none had been issued in this country up to that time.

Who were the two Companions from King Cyrus Chapter? Joshua Greenleaf, who presided at the work of the Most Excellent Degree in King Cyrus Chapter

and which they had conferred in their Chapter January 1, 1797, and afterwards, and Abr. Perkins, also identified and recorded in that initial presentation, when for the first time, as far as I have ever found a record, the candidates were "Received and acknowledged" as Most Excellent Masters.

Who were the committee appointed by King Cyrus to confer with St. Andrew's on the subject of a grand chapter? Jonathan Gage, Joshua Greenleaf and Stephen Howard.

Now Thomas Smith Webb, on his first visit to Boston did not meet (with one exception) the committee from Newburyport on the formation of a grand chapter, but he did meet the two companions who were foremost in presenting the Most Excellent Degree. Recorded as such, the Super Excellent Degree, for the last time but one, was given that evening in St. Andrew's Chapter, and no mention whatever was made in the records of that Exemplification of a Most Excellent Degree.

King Cyrus Chapter was represented there by the very officers who had been recorded as giving the Most Excellent at Newburyport the previous January. There was an unusually large attendance and every degree is recorded as "Exemplified in full." Why, if the Most and the Super as then given by those two chapters, were different degrees, was it that one was given in full and the other not mentioned in any way in the records of that gathering.

In a letter to Newburyport Chapter—then so called—it did not take the name of King Cyrus Chapter until April 29, 1798) written by Benjamin Hurd, Jr., dated May 9, 1795, he states: "In future they (St. Andrew's) will work agreeable to your method, blended with part of our original method," and in the same letter "At the same time we are convinced that our former method was most Sublime and Valuable."

What part, if any, of the Super-Excellent Degree as at that time given by St. Andrew's Chapter, and which they had consistently used from 1769 was "blended" with the work of Newburyport, is not known, and until the St. Andrew's ritual of their old degree is in evidence, there seems no way to determine.

King Cyrus Chapter had never given any separate degree and, while from the first they subscribed themselves as Super-Excellent Masters and, therefore, must have qualified themselves and each candidate as such, whatever those qualifications were they must needs have been conferred in a preliminary obligation and instructions, before exaltation to the Royal Arch Degree.

The oldest record of which I have any knowledge that records the candidates as being "Received and Acknowledged as Most Excellent Masters" is that of this chapter. (See their records of January 1, 1797.)

Earlier records have been cited of the Most Excellent Degree, but beyond the name itself the work has not been identified further with our present Most Excellent Degree.

King Cyrus Chapter owes its origin to the Dunckerly Chapters which came out of the York Grand Chapter. Their work was materially different from either the Ancients or the Scottish.

The circumstantial facts, the record of their first presentation, the statement of Benjamin Hurd, Jr., that St. Andrew's would "work agreeable to your

method," the visit of Webb to Boston, August 2nd, followed by his issue of his first book September 22nd, convince me that the premier place belongs to King Cyrus Chapter and what portion, if any, was transmitted to them by DuPlessis when he warranted their chapter, or what came from the Super-Excellent Degree of St. Andrew's, with which they were not only familiar, but had during the previous year (at one time four of them), come to Boston and received the degree, will ever remain a matter of pure unadulterated guesswork, unless the ritual of some one of those Dunckerly chapters is brought to the light of day. But King Cyrus, without any other recorded contacts, except those with St. Andrew's, as a conclusion of the harmonization of the work of the two chapters, presented a Most Excellent Degree, nearly as it is given today in this jurisdiction, and similar to the Most Excellent Degree as presented in the printed work of Cross published in 1819.

It has been somewhat the popular course to take on the part of many who have interested themselves in the history of the early days of Masonry in this country, to attempt to clearly present a complete story. In so doing they find themselves lacking in definite facts of record, especially so, perhaps, in the Most Excellent Degree, and I quote from a letter referring to Webb, which I recently received: "We have always credited him with the changes, inasmuch as he made others."

That is the foundation on which many broad assertions have been based and which have still further obscured known facts.

The place in Masonic history held by Webb is secure.

To him, probably more than to any other man, we are indebted for our American system of Masonry.

He was much more than a mere ritualist. He adapted and cemented a diversity of method of ritual and purpose. His was a forceful and commanding personality and, although a very young man, he was shown marked deference and respect by his elders. He was proficient as an organizer and inspired confidence and enthusiasm. He revised and improved the degrees, especially by musical additions, in which he was reputed to be particularly competent. I am convinced that he never created any degree; no evidence has ever been presented indicating that he did, nor was any such intimation ever made in any of his publications, or anywhere else by his authority or sanction, that has ever been produced.

ADDENDA

Since this address was given, there has been discovered, several cumulative bits of evidence supporting the belief that from the Super Excellent of the Scottish as commonly conferred by the York chapters came the Most Excellent Degree.

Here is one tangible record of evidence. In the old Mark Book of the Old Mark Lodge at Boston, which was absorbed by St. Andrew's in 1793 is to be found an interesting Mark.

This old Mark Book continued to be used by St. Andrew's for years. It is the Mark of Ebenezer Herring, and is nothing more or less, without question than a drawing in detail of the East setting of the Most Excellent Degree.

No similar setting occurs in any other degree. This Mark was chosen and recorded Nov. 27, 1795. Ebenezer Herring had some time previously received the Past, Excellent, Super Excellent and Royal Arch Degrees in St. Andrew's Chapter and at about the time

of taking the Mark was made an officer.

The Mark had recently been made an essential degree, and several members are recorded as receiving it, supposedly not having taken it previously in the old Mark Lodge.

A Tribute to Washington

By REV. DR. JOSEPH FORT NEWTON, 32°, K. C. C. H.

A nation is not moved simply by abstract truths, however noble, but by its attachments, its enthusiasms, and its ideals. Because our Republic is not merely a business corporation, but a faith, a sentiment, a vast friendship, it keeps the birthdays of its great men and revisits the scenes of their mighty deeds. Love of country, like love of God, is renewed by the examples of great men who embodied in concrete and fascinating form what else might become vague and intangible, if not unreal.

The story of the race is best told and studied as a series of biographies, and we of this land need go no further than the Father of our Country for an illustration of that truth. The Revolution was the work of the people, but Washington so incarnated its spirit, its struggle and its purpose that it almost seems to have been the work of one man. He was the one indispensable man, and had he fallen in battle, or been captured by his enemies, so far as human insight can see the Revolution would have failed. If the ways of God could have been thwarted by hotspurs and madcaps in the field, or by the bickerings and intrigues behind the lines, our Republic would never have seen the light. It was the granite-like strength, the giant-like endurance of Washington that saved the day and made the Nation possible.

It is indeed strange. Of all great men Washington was the least subtle of intellect and ambiguous of character—his words were direct, his acts open, his purpose plain, his ideal obvious—yet he himself remains a mystery.

Our first President loved the Masonic Fraternity, having entered it before he was of age, at Fredericksburg Lodge, Virginia, in 1752, and in its fellowship he died, honored by his brethren for his character and his companionship. He knew that it is not a political party, but profoundly patriotic; not a church, yet it rests upon spiritual faith and moral principles; and he was not unaware of its extraordinary influence in shaping the life and freedom of our Republic. He took his oath as President on a Bible taken from a Masonic altar, and he was laid to rest at last with the simple rites of a great and ancient Order whose fellowship he adorned. At one time it was proposed to form a United Grand Lodge of the United States, with Washington as the first General Grand Master. But it was not to be so, Masonic development having taken a different direction in America; but the Freemasonry of the Republic united to erect at Alexandria the most imposing monument ever uplifted in honor of any mortal man.

If we are to understand Washington at all, we must remember that he was distinctly a man of action, with the great qualities and the great limitations of a man

of action. He was born to do, to achieve, to lead, not to think, to write, or to dream; he lived not in ideas or feelings but in duties and deeds. . . . He was a man of action pure and simple, and as such has had few to equal him in achievement; and our Republic is at once his monument and his memorial. He did more and said less than any man of his age.

It is hardly correct to speak of Washington as a man of genius, though his old flintlock intellect is more highly rated abroad than at home. No separate faculty, or federation of faculties, stood out in him in that weird splendor which amazes us in Alexander and dazzles us in Napoleon. His greatness, like that of King Alfred, lay in the symmetry of useful, reliable, unspectacular powers, held together and harmonized by moral weight and worth. There was in him a certain stateliness of soul, a blend of courage, endurance, foresight, integrity and moral authority, more useful by far than the glittering gifts of other men. If he was not a genius, he was something better—a still, strong, wise, clear-seeing man who picked his way amid the intrigues of friends and the trickery of foes, leading his people to victory, peace and honor—a mountain-man against whom the storms beat in vain.

He was not a military genius of first rank, though, like William of Orange, he could lose every battle and yet win the campaign. He triumphed more by tenacity than by strategy. He had not the oratorical power of Patrick Henry; he lacked the financial wizardry of Hamilton, the legal acumen of Marshall, the political science of Madison, the creative inventiveness of Franklin, the intellectual curiosity of Jefferson. Yet such was his compelling authority of character that he was acknowledged master of all these men, commanding their confidence and loyalty.

All men knew that who ever else might let go of faith, betray the public trust, and sink into self-seeking, that would Washington *never* do. The secret of his power lay not in the magic or personal magnetism, but in the might of personal character, in which moral integrity and common sense were lifted to the level of genius. . . . Washington himself—tall, graceful, nobly fashioned, a man in whom mental clarity was joined with moral majesty, a man of faith and prayer, an aristocrat leading a democracy—will live while humanity treasures worth; his labor a legacy of inspiration to mankind, and his character a consecration to his country.

It behooves us to keep the image and spirit of our first President vivid in the grateful and venerative memory of the Nation, telling his story to our children and to the strangers within our gates . . . praying God to make us worthy of a history at once so heroic and so holy.



AUGUST ANNIVERSARIES

DECEASED BRETHREN

Col. Daniel Coxe, who in 1730 was appointed Provincial Grand Master for New York, New Jersey and Pennsylvania by the Duke of Norfolk, Grand Master of England, was born August 31, 1673, at London, Eng.

Gen. John Stark, who won the Battle of Bennington, Vt, August 16, 1777, was born in Londonderry, N. H., August 28, 1728, and was made a Mason in Masters Lodge No. 2, Albany, N. Y., in 1778.

Jeremiah Van Rensselaer, paymaster in the American Revolution and Lieutenant Governor of New York (1801-04), was born in New York State, August 27, 1738, and became a member of Masters Lodge No. 2, at Albany.

Johann Wolfgang Von Goethe, famous German poet and member of Amalia Lodge at Weimar, Germany, was born at Frankfort-on-the-Main, August 28, 1749.

Edmund Randolph, Grand Master of Virginia and Governor of that state, was born at Williamsburg, Va., August 10, 1753.

Jonathan Belcher, Colonial Governor of Massachusetts and New Hampshire, died at Cambridge, Mass., August 31, 1757. He was made a Mason in England in 1704, thirteen years prior to the institution of the grand lodge of that country, and was thus known as the first native-born American to become a Mason.

The Prince of Wales, later King George IV, was born at St. James Palace, London, Eng., August 12, 1762, and was a member of the "Star and Garter" Lodge in London.

The Duke of Clarence, later King William IV, was born August 21, 1765, and in 1786 was initiated in Lodge No. 86, Plymouth, Eng.

Sir Walter Scott was born at Edinburgh, Scotland, August 15, 1771. On August 15, 1840, the foundation stone of a monument to his memory was laid by St. David's Lodge in Edinburgh.

Capt. Meriwether Lewis, first Governor of Louisiana Territory (1807), who was made a Mason in "Door to

Virtue" Lodge No. 44, Albemarle Co., Va., was born near Charlottesville, Va., August 18, 1774.

Capt. Stephen Decatur, Sr., who commanded several Pennsylvania vessels during the Revolutionary War, became a member of Lodge No. 16, Baltimore, Md., August 10, 1777.

Rufus Putnam, Revolutionary officer, was initiated in American Union Military Lodge at Nelson's Point, N. Y., August 2, 1779, and on August 26, of that year, was passed to the Fellowcraft Degree. On August 22, 1791, he was elected master of the lodge after it had finally located at Marietta, Ohio.

John Brooks, Governor of Massachusetts for six terms, was initiated in American Union Lodge, August 28, 1779.

Lord Brougham, Lord Chancellor of England, was initiated in Fortrose Lodge, Stornoway, Scotland, August 20, 1799, receiving the F.C. and M.M. degrees the next day.

John Blair, Revolutionary patriot and first Grand Master of Virginia (1778), died at Williamsburg, Va., August 31, 1800.

Dr. Robert Morris, Grand Master of Kentucky (1858) and poet laureate of Masonry (1884), was born near Boston, Mass., August 31, 1818. He is celebrated for establishing the Order of the Eastern Star in 1850.

Thomas H. Caswell, eleventh Grand Commander of the Southern Supreme Council (1894-1900), was born at Exeter, N. Y., August 10, 1825.

John Brown, first U. S. Senator from Kentucky (1792-1805) and a member of Lexington (Ky.) Lodge No. 1, died at Frankfort, Ky., August 29, 1837. He was the last survivor of the delegates to the Continental Congress.

George C. Perkins, Grand Master of California (1874) and Governor of that state (1879-83), was born at Kennebunkport, Me., August 23, 1839.

Marcelo H. del Pilar, known as the "Father of Filipino Masonry," having secured from the Grand Master of Spain authority to organize Filipino lodges in the Islands, was born August 29, 1850, at Bulacan, P. I.

William S. Gardner, Grand Master

of Massachusetts (1869-72) and eighth Grand Master of Knights Templar, U. S. A., (1868-71), was initiated in Ancient York Lodge, Lowell, Mass., August 1, 1852.

Gen. Joseph Vance, Governor of Ohio (1836-38) and member of Harmony Lodge, Springfield, O., died near Urbana, O., August 24, 1852.

Commodore John Downes, who commanded the Pacific Squadron in 1832-34 and was a member of Rising Star Lodge, Stoughton, Mass., died at Charleston, Mass., August 12, 1854.

Schuyler Colfax, seventeenth Vice President, was initiated in Lebanon Lodge No. 7, Washington, D. C., August 15, 1856.

James C. Batchelor, ninth Grand Commander of the Southern Supreme Council, became a member of Polar Star Chapter No. 21, R. A. M., New Orleans, August 17, 1857.

Rev. Thomas Starr King, Grand Orator of the Grand Lodge of California (1862-63), was raised in Oriental Lodge No. 144, San Francisco, August 17, 1861.

John B. Floyd, Governor of Virginia (1849-52) and Secretary of War under President Buchanan, died near Abingdon, Va., August 26, 1863.

Anthony O'Sullivan, who at a meeting of the Southern Supreme Council held at Chicago in 1859, received the Scottish Rite degrees and was made Inspector General "in Missouri and bordering states," died at St. Louis, Mo., August 11, 1866. The meeting referred to was held by permission of the Northern Supreme Council during a convocation of the General Grand Chapter, R.A.M.

Alexander M. Dockery, Grand Master of Missouri (1881) and Governor of that state, was raised in Jackson Lodge No. 82, Linneus, Mo., August 20, 1866.

William McKinley, twenty-fifth President, affiliated with Canton (Ohio) Lodge No. 60, August 21, 1867.

Sir Thomas Lipton, famous merchant and yachtsman, was initiated, passed and raised in Lodge Scotia No. 178, Glasgow, Scotland, in August, 1870.

Admiral David G. Farragut, first Commodore and first Admiral of the U. S. Navy, died at Portsmouth, N. H., August 14, 1870, and was buried Masonically by Lodge No. 1, of that city.

George W. Atkinson, Grand Master of West Virginia (1876) and Governor of that state (1897-1901), was exalted in Tyrian Chapter No. 13, R.A.M., Charleston, W. Va., August 1, 1873.

W. Frank Pierce, Grand Master of California (1909) and at the time of his death Grand Chancellor of the Southern Supreme Council, was exalted in Oakland (Calif.) Chapter No. 26, R.A.M., August 14, 1882.

Charles E. Rosenbaum, Lieutent Grand Commander of the Southern Supreme Council, became a member of Occidental Council No. 1, R. & S.M., Little Rock, Ark., in August, 1886.

Gen. John C. Brown, Grand Master of Tennessee and Governor of that state, died at Redboiling Springs, Tenn., August 16, 1889.

Hugh McCurdy, Grand Master of Michigan, became sixteenth Grand Master of Knights Templar, U. S. A., August 11, 1892.

Frank Craig, Active Member of the Southern Supreme Council in Oklahoma, was raised in Albert Pike Lodge No. 303, Wichita, Kans., August 11, 1897.

Benjamin F. Tracy, Secretary of the Navy under President Harrison and a member of Friendship Lodge No. 153, Oswego, N. Y., died August 6, 1915.

LIVING BRETHREN

Edgar A. McCullach, who in 1929 served as Chairman of the Federal Trade Commission and in 1909 was Grand Master of Arkansas, was born at Trenton, Tenn., August 21, 1861. He is a member of both York and Scottish Rites.

John H. Cowles, fourteenth and present Grand Commander of the Southern Supreme Council and Past Grand Master of Kentucky, was born at Dripping Springs, Ky., August 22, 1863.

James H. Rowland, Past Grand Master of Louisiana and Secretary of the Scottish Rite Bodies at Shreveport, was born at Jamesport, Mo., August 18, 1866.

Leon M. Abbott, Grand Commander of the Northern Supreme Council and Past Grand Master of Massachusetts, was born in Richmond, N. H., August 28, 1867.

James M. Rolph, Jr., Governor of California and a member of both York and Scottish Rites, was born at San Francisco, August 23, 1869.

Peter Norbeck, U. S. Senator from South Dakota and former Governor of that state, was born at Vermilion, S. D., August 27, 1870, and is a member

of the Scottish Rite Bodies at Yankton, S. D.

John G. Pollard, Governor of Virginia and member of Lewis Ginter Lodge No. 317, Richmond, was born in King and Queen County, Va., August 4, 1871.

Edward O. Connor, Great Inchohonne (Supreme Head) of the Improved Order of Red Men, was born at Caledonia, Minn., August 7, 1871, and is a member of the Scottish Rite Bodies at Spokane, Wash.

George White, Governor of Ohio and a member of American Union Lodge No. 1, Marietta, Ohio, was born at Elmira, N. Y., August 21, 1872.

Joseph T. Robinson, former Governor of Arkansas and U. S. Senator from that state, was born near Lonoke, Ark., August 26, 1872.

Dr. Henry Suzzallo, former president of the University of Washington and head of the Carnegie Foundation for Advancement of Teaching, was born at San Jose, Calif., August 22, 1875, and is a member of the Scottish Rite Bodies at Seattle.

Thomas T. Connally, U. S. Senator from Texas and a member of the Scottish Rite Bodies at Dallas, was born near Hewitt, Tex., August 19, 1877.

Edgar A. Guest, celebrated poet and lecturer, was born at Birmingham, Eng., August 20, 1881, and is a Thirty-third Degree member of the Northern Masonic Jurisdiction.

Ibra C. Blackwood, Governor of South Carolina and Grand Master of that state, was made a Mason in Spartan Lodge No. 70, Spartanburg, S. C., August 20, 1903.

Fred B. Balzar, Governor of Nevada, was initiated in Inyo Lodge No. 221, Independence, Calif., August 28, 1908.

Admiral Robert E. Coontz, former President of the National Sojourners and a thirty-third degree member of the Southern Jurisdiction, became Grand Orator of the Grand Lodge of Washington in August, 1925.

OLD MINUTES

Richmond, Va.—The archives of the Grand Lodge of Virginia contain a copy of original minutes of Alexandria Lodge No. 22 (now Alexandria-Washington Lodge No. 22) in an almost perfect state of preservation. According to James M. Clift, Grand Secretary of the Virginia Grand Lodge, these minutes have been unnoticed for over 100 years and appear to be as legible as they were when written. Those of December, 1799, disclose that Alexandria Lodge No. 22 held a meeting on December 19, 1799, the day following the funeral of George Washington, and another on St. John's Day, December 27, 1799. On the latter occasion an

oration was delivered before the lodge by Elisha C. Dick, Master, in which he said in part:

"All human institutions, and indeed institutions emanating from Deity itself, intended for the observance of Man require the support of prominent signs and immovable boundaries, to preserve them from the predatory incursions of human instability. Charity is one of the three orders which support the elegant Fabric of Freemasonry. The symbol beautifully illustrates the importance of the subject. Deprive it of one of the columns by which it is sustained and the edifice must necessarily fall. On this particular day in every year we are called upon by an usage rendered too sacred by its antiquity to be violated, to cultivate that divine and inestimable virtue. Should this most laudable and indispensable usage from any fatality cease to be observed, the total subversion of all that is either useful or ornamental in Masonry would unquestionably follow. Whilst every recurrence of this festival demands that we distribute a portion of the comforts that we possess among those of our more immediate neighbors who are unhappily destitute, it has also hitherto invited us to social and convivial enjoyment. After having fulfilled the primary duties of the day it has heretofore been our custom to indulge in festive gaiety; and indeed nothing can so fully sanction such an indulgence, or capacitate the mind for a real and rational enjoyment of it, as the due observance of this preliminary injunction; but on the present occasion, my brethren, a cloud of sorrow surrounds our prospect. A recent and heavy calamity has obstructed every avenue to mirth—our great and good Grand Master is no more—he who hath often united in our annual celebrations is gone, to return not again. He whose presence was wont to inspire surrounding multitudes with reverence and admiration; he who was but lately the boast of his own country and the wonder of the world, now lies cold and prostrate in his tomb.

"Thus, my brethren, is lost from the Treasury of the Universal Lodge its brightest jewel!

"Feeble is the tongue of eulogism when applied to a character of such uncommon fame—of such uncommon worth. Statues of marble will prove the love and gratitude of his survivors, but his virtues and his services have already implanted a monument far more durable than these in the bosoms of his countrymen. May it be particularly nurtured by the Fraternity of Free and Accepted Masons to the end of time!

"So mote it be."

ANNIVERSARY OF

MARK MASTERS

The sixty-fourth Anniversary Festival of the Benevolent Fund of the Grand Lodge of Mark Master Masons of England, Wales and the Dominions and Dependencies of the British Crown was held in the Connaught Rooms, London, June 23, 1932. This fund is used to assist Mark Masons, their widows and children in time of need. From it is also granted annuities to aged and disabled brethren and their widows. Where conditions warrant grants are made to those who need a period of convalescence following illness. Children of deceased brethren are also given an education from the benevolent fund when no other educational facilities are available. An outstanding feature is the promptness and thoroughness with which the aid, whatever it may be, is administered.

The approximate cost per annum is £11,000, all of which comes by voluntary subscriptions of Mark Masons. Great rivalry takes place among the several provinces as Mark Masons follow the same plan of selecting their chairmen of these festivals as do the three Royal Masonic Institutions. Each year the Grand Master of that province which leads in the amount of subscriptions acts as chairman. The chairman of the festival this year was Col. A. J. Hanslip Ward, Provincial Grand Mark Master for Essex, assisted by his daughter-in-law, Mrs. H. M. A. Ward.

In proposing the toast of the King the chairman said that there was no monarch in modern times as popular as the King of England. Referring to several recent occasions where outbursts of spontaneous enthusiasm greeted the King, he said that such response "must have been an eye-opener to revolutionists and communists" and showed them how much the King had "endeared himself in the hearts of his people."

THE OLDEST MASONIC BUILDING IN THE WORLD

In the last Transaction of the North Carolina Lodge of Research, just to hand, is an article under this heading from the pen of the late W. Bro. W. C. Crowell, in which he describes the home of Royal White Hart Lodge, No. 2, at Halifax, in that State. It is a square wooden building, 30 x 30, of two stories height and a pitched roof. The framing is hand-hewed, joined with wooden pegs and set on brick piers. The weatherboards, somewhat cupped from age, are held by hand-made nails and, with the exception of a narrow strip beneath the lower win-

dows, all of them are those first used 162 years ago!

Originally there were wooden blinds outside the windows, but these are gone as are the small English lights of glass; but the old, immense brass key is still used with its ancient lock and door. Inside is a small hall with two smaller rooms, now filled with ancient furniture in bad condition; in a corner is a R.A.M. shaft, extending up to the second floor, and filled with damaged relics. An almost ladder-like flight of 16 steps leads upward to a landing whence six mother steps lead to three more small rooms, wherein the ceremonies were conferred. The lodge will easily seat thirty and it contains most of the original furniture, including the Warrant dated 1769.

"THE FREEMASON'S CHRONICLE"

The 3,000th issue of *The Freemason's Chronicle*, London, Eng., was published on July 9. The whole 3,000 issues have been produced under the editorship of three generations of one family. The present proprietor and editor, A. W. Morgan, has been actively connected with this weekly for thirty years and is justly proud of the position which it has attained from the support of lodges and individual members of the Craft wherever it is read.

The first issue of this paper came out fifty-seven years ago when the latest lodge was No. 1526. With the issue of July 9, the latest lodge number is 5365. The average annual rate of increase over this period has been nearly one lodge each week.

AT 77 PASSES BAR EXAM

Sam P. Cochran, of Dallas, Texas, nearing his 77th birthday and known all over the State of Texas as a leader in fraternal, educational and insurance matters, went to Austin, Tex., eight weeks ago and took the bar examination in a class numbering over 200.

Having passed the examination, Mr. Cochran appeared before a special assembling of the Supreme Court recently where the Chief Justice, in the presence of his two associates and three members of the Commission of Appeals, administered to him the oath of the Texas Bar Association.

At the conclusion of the ceremony Chief Justice Cureton said: "It is a very great pleasure to this court, Mr. Cochran, to assemble for this occasion. We think what you have done, both on this occasion as well as through your life, should be an example to the youth of this state for many years to come."

"In your later years you came here

as an ordinary student comes and passed these examinations. I hardly know of another example of its like in history. The only man in history of whom I am reminded at this time is Cato, that great Roman senator who, after he was 80 years old, took up the study of Greek."

Mr. Cochran's haste in qualifying was occasioned by the necessity for him to be in San Francisco, California, to attend a meeting of the Shrine Hospital Board previous to sailing to England to attend a world-wide Masonic gathering, and if possible a meeting of the International Law Association at Oxford.

A Kentuckian by birth, Mr. Cochran has lived in Texas for nearly fifty years, where he has been in a firm engaged in the insurance business.

Honored in his many Masonic affiliations, Mr. Cochran is Inspector General in the State of Texas for the Supreme Council of the Scottish Rite of the Southern Jurisdiction. He is also president of the Scottish Rite Education Association of Texas and a member of the board of the Texas Scottish Rite Hospital for Crippled Children, in Dallas.

Outside of his fraternal associations, Mr. Cochran is a member of the Board of Regents of the University of Texas and president of the Texas Historical Society.

IOWA SCHOOL OF INSTRUCTION

The Grand Lodge School which held its recent meeting in the Masonic Temple at Sioux City, Iowa, was the largest in point of attendance and in many respects the most successful and encouraging ever held in the state. All three degrees were exemplified in the presence of District Lecturers, Masonic Instructors and a large number of applicants who appeared at the meeting for examination on the ritual.

Since music is a feature in conferring Masonic degrees, Mr. Ronald C. Farley gave a special organ recital at the First Presbyterian Church for the benefit of those attending the school.

The Grand Lodge School of Instruction passes upon the qualifications of two general classes of Masonic teachers who bear the titles of "Masonic Instructor" and "District Lecturer." The first title is conferred on one who passes a rigid examination submitted by the custodians, on all the Masonic ritual used in Iowa, except the third sections of the First and Third Degree Lectures. Training and recommendation for the examination must first be had by a Masonic instructor. Having qualified in his examinations, the can-

didate is issued a certificate good for three years which for sufficient reasons may be revoked. At the conclusion of the three-year period, if his services have been satisfactory and he is able to pass the second rigid test, the candidate is advanced to the position of "District Lecturer," and commissioned as such.

Usage has given the term "Instructor" a general meaning and is applied to one who holds either of the certificates. The first certificate was issued to Hiram Gilmore, of Farley, Iowa, dated September 30, 1901. Since then steady progress has been the fruit of hard work devoted to the improvement of ritualistic teaching throughout the Iowa jurisdiction.

When the movement was launched the Custodians looked forward to having an Instructor in each county. Now the slogan is "An Instructor in Every Lodge." That they have good grounds for the realization of their hopes is shown, as each of about half of the 557 lodges in the state has an instructor.

MASONIC EDUCATION IN MEXICO

According to the July issue of the *York Rite Trestle Board*, a monthly bulletin published in the interest of the York Rite Bodies in Mexico, the lodges of the York Grand Lodge of that country are giving attention to Masonic education. Papers on various Masonic subjects are being prepared with much care and read to lodge members.

It is the hope of the Grand Lodge Educational Committee that the earnestness already manifested by some of the lodges in Masonic education will spread throughout the jurisdiction with about equal enthusiasm.

OLD FORT TO BE RESTORED

Toronto, Can.—Old Fort York is to be restored in time for the celebration of the 100th anniversary of the corporate existence of the city, May 23, 1934. This fort, Toronto's most cherished community asset and which enshrines a spot sacred to Freemasonry, was the scene of a devastating attack by American land and water forces, April 27, 1813.

About \$100,000 will be required to restore and preserve to posterity this historic place. One of the first acts will be the rebuilding of the old log structure which was the first "Masonic Temple" in that part of Canada. The fort was built in 1793 by Governor Simcoe and the first troops to be stationed there were the members of the Queen's Rangers.

Born and reared in sight of the old fort, W. J. Stewart, Past Master of

Ulster Lodge No. 537, Toronto, and now mayor of that city, has been a leading spirit in the restoration of old Fort York.

FIVE BROTHERS

Editor MASONIC CRAFTSMAN:

Dear Companion Moorhouse:

In the June issue of the MASONIC CRAFTSMAN I note the item in reference to five brothers receiving the Mark Master Mason degree in Hamilton Chapter No. 62, R.A.M., at the Masonic Temple, Buffalo, N. Y., during a recent regular stated convocation of that Chapter. We have a similar record in our Chapter. On June 21, 1929, five brothers, namely, Donald H. Whittemore, Frederick O. Whittemore, George A. Whittemore, Harold B. Whittemore and Hollis W. Whittemore received the Royal Arch Degree in St. Paul's Royal Arch Chapter, they having been proposed by their father, the late Horace A. Whittemore, who was present at the several meetings to witness the conferring of the Capitular degrees upon his five sons.

Fraternally yours,

ALMON B. CILLEY,
Secretary St. Paul's R. A.
Chapter, Boston.

SCOTTISH MASONIC OUTING

Scottish lodges make it a practice to hold summer outings. They visit various near parts of that beautiful country, sometimes by boat and sometimes by train, and frequently by both methods of travel. One hundred and eighty members of Perth Royal Arch Lodge No. 122, recently journey from Perth to Gourock by rail, and from Gourock to Inverary on the Clyde, visiting many places of interest along the way. At Inverary they viewed the grounds of the Duke of Argyll, who had given them permission to do so.

On the return trip from Inverary to Gourock they enjoyed various kinds of sports and withal, aside from the recreation, became closer companions in their lodge affiliations.

FOUR GENERATIONS OF MASONS

Waukesha Lodge No. 37, and Kenwood Lodge No. 303, of Milwaukee, Wis., recently conferred Masonic degrees on candidates who represented the fourth generations of their respective families. In the former lodge Rex Warden, Past Grand Master of the Grand Council, obligated his son for the entered apprentice degree, with other Past Masters acting as Junior and Senior Wardens. In the latter lodge Past Grand Master Herbert N.

Laffin conferred the Master Mason degree upon Lloyd L. Fetterly, son of J. A. Fetterly, president of *Masonic Tidings, Inc.*, of Milwaukee. At this ceremony Grand Master William R. Graves presided in the second section and Grand Secretary William F. Weiler gave the historical lecture.

Chase a thing far enough back in education and you will find an unanalyzed and uncriticized presupposition. It is your task to analyze and justify this presupposition.—Henry Suzzallo.



The Philaethes Society

AN international body composed of the leading Masonic writers and editors of the world. Its forty Fellows, like the "forty Immortals" of the French Academy, constitute the Royal Society of Freemasonry by virtue of achievement. When vacancies occur new Fellows are elected from the Corresponding Members who also have the benefit of the masterpieces contributed by these Fellows. The Society is not localized to one Grand Lodge jurisdiction but elects members from all Lodges of Masonic Research and from every country, when their attainments justify it.

A limited number of applications for membership (corresponding) will be received from serious Masons desirous of receiving the advantages of membership in the Philaethes Society.

An application must be accompanied by joining fee, \$2.00, plus annual dues, \$3.00. Total \$5.00. Acceptance or rejection will be promptly advised of. Application forms may be secured by addressing

ALFRED H. MOORHOUSE, President
"Masonic Craftsman," Boston, Mass.
HENRY F. EVANS, 1st Vice-President
"Square & Compass," Denver Col.
WILLIAM C. RAPP, 2nd Vice-President
"Masonic Chronicle," Chicago, Ill.
EMERSON EASTERLING, Treasurer
391 Liberty St., Ashland, Oregon
CYRUS FIELD WILLARD, Secretary
621 West Ivy St., San Diego, Calif.
Above Officers form Executive Committee

FREEMASONRY IN BRAZIL

The grand Lodge of Bahia, the headquarters of which are at Rua Carlos Gomez No. 21, Bahia, Brazil, announces that Almiro Americo da Silva has succeeded to the office of Grand Secretary, which was formerly occupied by Sadi Carnot Brandao. The Grand Master is Joao da Costa Chagas Filho.

This is one of the Grand Lodges organized over five years ago by some seven or eight lodges that were formerly under the Grand Orient of Brazil. These lodges, desiring to practice regular Freemasonry after the customs and ideals of English-speaking Freemasonry, withdrew from the Grand Orient which was a conglomerate organization, having under its obedience blue lodges of six different rites, four of which did not require the Volume of the Sacred Law upon their altars, while only two of them did require it.

Although there are somewhat disturbing conditions in that country now politically, the Grand Lodge of Bahia takes no part in the politics of the country, and is progressing slowly in its quiet way and according to Masonic usages. Naturally it is in relations with the other Grand Lodges in Brazil which withdrew at the same time from the Grand Orient and for the same purpose. That their action was proper is evidenced by the fact that the Grand Lodges of California and Massachusetts have within the last year severed their relations of amity with the Grand Orient of Brazil, and have established relations with some of these Grand Lodges in that country.

OREGON RESEARCH LODGE

The Research Lodge of Oregon, formally instituted at Portland, January 22, 1932, has issued its first two pamphlets. The first is on "George Washington the Mason," by Judge Wallace McCamant, Master of the lodge and the second paper by Hon. Leslie M. Scott is entitled "Freemasonry in Evolution." All of the pamphlets read before the lodge will be of uniform page dimension, continuously paged and the matter indexed in volume form.

Sidney Z. Bartley, 307 Woodland Building, Portland, is secretary of the lodge.

A GRAVE IN BAYSWATER

In that very human and neighbourly little book "London Stories Old and New" written and edited by John O' London there is one at least likely to have an appeal to those who take an interest in the doings of early British Freemasons. It is entitled "A Grave in Bayswater." And this is how John O' London tells it:

"A solemnising grave is to be seen in the disused burial-ground of St. George's, Hanover Square, situated in the Bayswater Road, opposite Hyde Park, and surrounded by fine streets. A more startling place than this vast field of the dead it is difficult to imagine. Who would suppose that such a Golgotha lay behind the fair frontages of these great houses, or that it was to be entered through a door at the side of that unique resting-place for wayfarers, Mrs. Russell Gurney's Chapel of the Ascension, where the stillness and beauty of pictures invite to meditation? Yet so it is. The burial-ground is exactly square, and of an area almost equal to Lincoln's Inn Fields. All it offers to the eye is a vast, almost treeless expanse within four enclosing walls of immense length, against which are placed innumerable bleached gravestones. Without special guidance one's hope of finding a required stone is small, but there is no missing grave of Laurence Sterne, the unhappy, whimsical, and inimitable author of "Tristram Shandy."

It is on the west side of the enclosure, under a plane tree, and stands out a few yards from the wall. It has both a headstone and a footstone. But whether Sterne's bones really lie there is doubtful. A ghastly story is sufficiently indicated in this passage from Leslie's "Life of Sir Joshua Reynolds": "The Graveyard lay far from houses; no watch was kept after dark; all shunned the ill-famed neighbourhood. Sterne's grave was marked down by

the body-snatchers, the corpse dug up, and sold to the Professor of Anatomy at Cambridge. A student present at the dissection recognised under the face." The remains are said to have been brought back to St. George's burial-ground—an improbable story on the face of it—but whether they were replaced in the same spot is not certain. The inscription on the stone reads:—

Alas! poor Yorick.

Near to this Place

Lyes the Body of

THE REV. LAURENCE STERNE, A.M.

Dyed March 18th, 1768.

Ah! Molliter Ossa quiescant.

here follows a eulogy in verse, followed by a statement that the headstone was erected by "two Brother Masons," for "although he did not live to be a Member of this Society, yet all his incom-

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parable Performances evidently prove him to have acted by Rule and Square." The footstone, with an inscription showing the care now taken of the grave, was erected by the present owner of the Sterne property in York-shire.

THE LAND OF

MASONIC ROMANCE

By LT.-COL. H. EDMUND BULLIS

The author of this brochure has rendered a real service to Freemasons, for he has opened a new world to the thousands who journey to Washington each year. Every Mason knows that there are many things of great Masonic interest in Washington, but he is at a loss to find them when in the city, for it is only through previous knowledge, usually acquired incidentally, that he is able to identify persons and things with Freemasonry. He knows that the Washington Monument was erected in honor of our first President, and that he was also a Mason; but he does not know that the Grand Lodge of the District of Columbia officiated when the cornerstone was laid July 4, 1848 and that further Masonic ceremonies were performed in 1885, when the monument was dedicated. He may also know that George Washington laid the cornerstone of the Capitol Building September 18, 1793, but he is surprised when he learns that there is a reproduction of the scene in the upper panel of the left hand bronze door at the east entrance of the Senate wing of the Capitol.

Practically every government building in Washington is rich in Masonic sentiment. For instance, the White House has a piano presented to President Monroe, a Mason, by John Jacob Astor, who at one time was Grand Treasurer of the Grand Lodge of New York. Ten of our eleven Masonic Presidents lived in the White House—all but Washington, as the building was not ready for occupancy until one year after Washington left the Presidency. The State, War and Navy Building had many Masons in it; the Treasury Department has portraits of thirteen Masons who served as Secretary of the Treasury, including Andrew W. Mellon, now ambassador to England, who was made a Mason "at sight" very recently. Seven Secretaries of War were Masons, all of whom are listed in this book and whose portraits may be seen in Washington. Twelve Masons served as Attorney General of the United States; their portraits are in the Department of Justice Building. The first on the list was Edmund Randolph, Past Grand Master of Masons in Virginia.

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statues of prominent Masons await the visitor, but they can only be identified by means of a book such as Brother Bullis has written. The museums, notably the Smithsonian Institution, contain many relics of Masonic interest—among them "The Spirit of St. Louis," flown across the Atlantic by Brother Colonel Charles A. Lindbergh. The National cathedral, that beautiful shrine which embodies within it the spirit of the Masonic cathedral builders of medieval times, had its cornerstone laid by Rt. Rev. James E. Freeman, D.D., 32°, Bishop of Washington, who used the same gavel which Washington wielded in 1793 when the cornerstone of the Capitol was laid. Masons visiting Washington without seeing the cathedral miss an inspiration which has brought visitors from Europe to our shores, for many of our European brethren living within sight of the ancient cathedrals have spoken of the great privilege which is ours to actually see a cathedral in process of construction.

Though primarily a guide to Masonic things of interest in Washington, the new book will also take its place with the reference works that present the story of Freemasonry's part in the development of our country. Even though the Mason may never visit Washington, he will find use for this book in his library of Masonic literature, for it contains in compact form a vast deal of interesting and valuable information. Familiar as one may be with the story of Freemasonry in America, still many a surprise awaits the reader as he goes through the inspiring pages of Brother Bullis's volume.

Let it be said, also, that the book is as authentic as painstaking investigation could make it. Brother Bullis spent days and weeks in Washington, making first hand investigations and actually seeing the various features which he points out so graphically. Brother Bullis is Pilgrimage Director of the George Washington Masonic National Memorial Pilgrimages—further evidence, if it be needed, of the thorough knowledge which he has brought to his needed undertaking.

Copies of the 101 page book, bound in paper covers, can be had from the Macoy Publishing and Masonic Supply Co., 35 West 32nd Street, New York City, N. Y. for fifty cents, postpaid.

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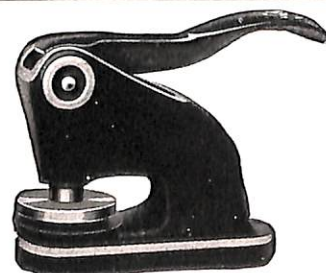


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REVOLUTIONARY TENDENCY REFUTED

We have recently received an article culled from a contemporary charging Freemasonry with being of a revolutionary character. Unless we suppose that the "Princes of the Blood Royal" would conspire together and dethrone themselves the following records of Royal brethren who have become members of the Craft during the years 1737 to 1932 should be sufficient refutation of this stupid description of the principles of Freemasonry.

Commencing with the year 1737, we find that Frederick Lewis XXII, Prince of Wales and Heir Apparent of King George II, was initiated and passed on 5th November of that year at an Occasional Lodge convened for the purpose at the Palace of Kew, the learned Dr. Desaguliers officiating as W. M.

William Duke of Cumberland, it has been stated, was initiated in 1743, but there are no records of this.

William Henry Duke of Gloucester was initiated on the 16th February, 1766, at an "Occasional Lodge" formed at the Horn Tavern, Westminster, by the M. W. G. M., Lord Blaney.

Edward Augustus Duke of York was also initiated in 1766, while abroad, but when or where is not certain.

In 1767 Henry Frederick Duke of Cumberland was initiated at an "Emergency" lodge, convened at the Thatched House Tavern, London. Elected G. M. in 1781.

In consequence of the three foregoing Princes, brothers of King George III, becoming Freemasons, it was resolved by G. L. on 15th April, 1767: "That each of their R. H.'s be presented with an apron hued with blue silk, and that in all future processions they do rank as Past Grand Masters, next to the Grand Officers for the time being."

William Henry Duke of Clarence was initiated in the "Prince George Lodge," since defunct, at Plymouth, on the 9th March, 1786.

George Augustus Frederick XXII, Prince of Wales, afterwards George IV, was initiated at an "Occasional Lodge," convened at the Star and Garter Tavern, Pall Mall, on 6th February, 1787, by the M. W. G. M., the Duke of Cumberland, whom he followed as G. M. from 1791 to 1812. As George IV, he accepted the title of Grand Patron.

Frederick Duke of York was initiated on 21st November, 1787, in the Britannia Lodge, No. 33.

Edward (afterwards the Duke of Kent) was initiated in the Union Lodge at Geneva on 10th February, 1790. Few Princes have done more for the

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Craft than this Royal brother, for to him, as M. W. G. M. of the "Ancients" (for the month of December only, 1813), we are much indebted for the blessed union of the two Grand Lodges, but especially so to our next Royal notice.

Augustus Frederick Duke of Sussex, was admitted a member of the "mystic tie" in a lodge at Berlin, 1798. As Deputy G. M. in 1812 and G. M. from 1813 to 1842, it is impossible to adequately describe a tithe of the numerous fraternal deeds of that truly Royal brother.

William Duke of Gloucester was initiated in the Britannic Lodge, 12th May, 1795.

Earnest Augustus Duke of Cumberland (afterwards King of Hanover) was initiated in 1796.

Albert Edward Prince of Wales (afterwards King Edward VII) was initiated in Stockholm in 1868 by the King of Sweden. In 1870 the rank of Past Grand Master was conferred on him, according to custom. On 28th April, 1875, he was installed as Grand Master at a memorable meeting held at the Albert Hall, London.

Arthur William Patrick Albert Duke of Connaught was initiated on 24th March, 1874, in the Prince of Wales Lodge by his brother, the Prince of Wales.

Prince Leopold George Duncan Albert (afterwards Duke of Albany) was initiated in the Apollo University Lodge on the 1st May, 1874; afterwards Prov. G. M. for Oxfordshire.

Prince Albert Victor (afterwards Duke of Clarence and Avondale) was initiated by his father, the Prince of Wales, in the Royal Alpha Lodge, No. 16, in 1885; afterwards Prov. G. M., Berkshire, 1890.

Prince Arthur of Connaught was initiated in the Royal Alpha Lodge, No. 16, by Lord Amptill, in the presence of the M. W. G. M., in May, 1911. Prov. G. M. for Berkshire, 1924.

Edward Albert Prince of Wales. Initiated Household Brigade Lodge, 2614, on 2nd May, 1919. Prov. G. M. for Surrey, 1924.

Albert Frederick Duke of York. Initiated Navy Lodge, 2612, on 3rd December, 1919. Prov. G. M. for Middlesex, 1924.

Prince George. Initiated Navy Lodge, 2612.

The fact that 20 Princes have been candidates for the mysteries and privileges of our ancient Craft, and, what is more, to have generously taken an active part in the official and ceremonial observances of the order, surely annihilates any charge that Masonry is revolutionary—*The Freemason* (London).

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Lizardo Nunoz Sanudo, former Lieutenant Grand Commander of the Supreme Council of Cuba, is now Grand Commander in that country. He succeeds Dr. Enrique Llanso, who died July 5, 1932.

By his will the late John Thomas Thorp, P. G. D., well-known Masonic historian, left various parchments, books, certificates, etc., to the Grand Lodge of England, and to the Quatuor Coronati Lodge No. 2076, of London.

At the June quarterly communication of the English Grand Lodge, the Duke of Connaught and Strathearn, Grand Master, stated that rapid progress was being made with the Masonic Peace Memorial Building and that he was looking forward to personally opening the premises next year.

On June 22, 1932, Washington Lodge No. 4346, which meets in Masonic Hall, New Washington, Durham, England, unveiled a life-sized portrait of George Washington. The portrait was a gift to the lodge by its Master, Jack W. Vince.

Rev. Canon Stanley Patricius Curwen has been appointed Grand Master of the Province of Cumberland and Westmorland to succeed the late Lord Henry Cavendish Bentinck.

Rev. Curwen has acted as Deputy Provincial Grand Master of that province since 1926. As a member of one of the oldest Cumberland families, his ancestral home is Workington Hall, the historic residence where Mary Queen of Scots sought asylum.

The Provincial Grand Lodge of Middlesex, England, with the Duke of York, Grand Master, presiding, opened its annual meeting in the Old Temple at Freemasons' Hall on June 7. During the year two new lodges were organized showing an increase of membership in the province of 1 per cent which was regarded as satisfactory.

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Though the province had promised £27,000 to the Masonic Memorial Fund, it has paid in, so far, over £28,000. In this connection more than three-fifths of the lodges of this province have already qualified as Hall Stone lodges.

All of its lodges having qualified, the Province of Buckinghamshire holds the distinction of being the first Hall Stone province of the Masonic Memorial, London.

By his will the late J. B. Howard left £315 to the Freemasons' Hospital and Nursing Home to perpetuate the names of his father, brother and himself. He left to St. Mary Lodge No. 1312, of Braintree, Eng., his personal Masonic effects and £10,000 with which to build a Masonic Temple at Braintree or Becking to be called Howard Hall.

The master of St. Catharine's College, Lieut. Col. F. M. Rushmore, was recently installed as Provincial Grand Master of Cambridgeshire to succeed the late Canon J. H. Gray. The installation ceremony was performed by the Deputy Grand Master of England, Lord Cornwallis, supported by a number of distinguished Grand Officers.

Because of the misapprehension among some English brethren as to the use of the new Masonic Temple, London, A. Burnett Brown, Grand Superintendent of Works, delivered a speech on the subject at the meeting of the Provincial Grand Lodge of Durham recently. He stated among other things that the building was no more for the use of the London brethren than for the use of any brother in the most distant districts overseas; that it was to be for

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Lt. Col. Ernest Samuel Holford, Nantmor, Surrey, Eng., left an estate of £530,317. After providing legacies of £25,000 each to two close friends he gave £1,000 to the Lodge of Fidelity and £500 to the Burlington Lodge. Following a number of personal bequests, he left the residue of his property—one-half for charitable institutions, including the great Masonic charities and the other half to the executors to be applied in such manner as their discretion may determine guided by what they believe to be his wishes.

In a sermon at a service organized by Vane Lodge No. 3110, the Bishop of Durham, Past Grand Chaplain of the Grand Lodge of England, expressed his aversion of the attendance of ladies at Masonic functions of any description. It was his opinion that the admission of women to Masonic services tended to change the character of the service all over the country; that it destroyed the special character of the congregation and robbed the service of its quasi-official meaning, as those who attended the open services were presumed to have accepted the character and acknowledged the obligations of Freemasonry.

Sir P. Colville Smith, Grand Secretary of the United Grand Lodge of England, recently consecrated Lodge of Happiness No. 5353.

In the course of his remarks at this consecration, Rev. W. P. Besley, Past Grand Chaplain, said that one welcomed such a name as "happiness" in times when every one was downcast because of the depression. It was most heartening to come into a body of men under such stresses who, pledging full faith and confidence and trust in God, were willing to appear before the world as the emissaries of happiness.

Albert John Dyer, Past Master of Doric Lodge No. 933, and James Terry Mark Lodge No. 556, was installed as the first Master of the new Lodge.

Dr. Enrique Llanso, Grand Commander of the Supreme Council of Cuba, died July 5, 1932. He was a devoted, enthusiastic and able leader of Freemasonry in that country and his sudden passing is a great shock to his many friends and a distinct loss to the Craft.

Capt. Andrew Carden, Grand Master of Ceremonies of the Supreme Council

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thirty-third Degree for Ireland, Senior
 Inspector of Grand Inspectors, Inquisi-
 tors, Commanders of the Thirty-first
 Degree, and Junior Grand Warden of
 the Grand Chapter of Prince Masons
 of Ireland, died recently.

Lord Ravensworth, better known as
 Liddell, died at London on June 15,
 Masonic circles as Gerald Wellesley
 1932, at the age of sixty-three. He
 was appointed Provincial Grand Mas-
 ter of Durham and Provincial Grand
 Superintendent of the Royal Arch in
 1919, and Provincial Grand Mark Mas-
 ter in 1920.

Recently a notable event in Free-
 masonry of the British Isles took place
 at Farnborough, Surrey, Eng. The oc-
 casion was the founding for the first
 time on record, of an Irish lodge on
 English soil under the constitution of
 Ireland. The lodge which was founded
 by the 8th King's Royal Irish Hussars,
 will be known as Lesswarree Lodge.

The Earl of Donoughmore, Grand
 Master of the Grand Lodge of Ireland;
 Raymond Brooke, Deputy Grand Mas-
 ter of the Grand Lodge of Ireland, and
 other grand officers of that grand lodge
 were present, together with notable
 members of the United Grand Lodge of
 England.

STONE LAID IN ENGLAND

Washington, D. C.—On Thursday,
 May 19, the United Grand Lodge of
 England laid the dedication stone of the
 new Freemasons' Hospital and Nursing
 Home at Olympia—by electrical syn-
 chronization with the site at Ravens-
 court Park.

Two features in the dedication were
 outstanding and unprecedented, it is
 said, in the annals of Freemasonry, one
 the synchronic mode by which the stone
 was laid and the other the number of
 distinguished participants in the cere-
 mony. Controlled at Olympia by the
 Grand Master, the Duke of Connaught
 and Strathearn, every detail in beauti-
 ful English Masonic ceremonial proc-

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ess was simultaneously registered by
 electrical means at the site at Ravens-
 court Park. At each movement, such
 as raising the stone, addressing the as-
 sembly by the Grand Master, placing
 coins, etc., in the casket, spreading the
 cement and lowering the stone, a fan-
 fare of trumpets was sounded by eight
 trumpeters. As the stone came to rest
 three reciprocal green electric lights at
 the ceremonial place in Olympia flashed
 indicating that the actual dedication
 stone had been laid at Ravenscourt
 Park.

In Masonic manner, the Grand
 Master proceeded with the further cere-
 mony supported by the Pro Grand
 Master, Lord Amptill; the Junior
 Grand Warden, the Earl of Lauder-
 dale; the Senior Grand Warden, Brig.
 Gen. Lord Henry Seymour, and the
 Deputy Grand Master, Lord Cornwal-
 lis. Following this came what is said
 to be the other most remarkable event
 of its kind ever known in Freemasonry.
 During the remainder of the ceremony
 the Grand Master (himself a Royal
 Prince) was assisted by four other
 Royal Princes (three sons of the King,
 and the Duke of Connaught's great
 nephews, and the fourth being his own
 son). These four Princes carried the
 vessels round the stone four times, the
 Prince of Wales, Prov. Grand Master
 of Surrey, bearing the cornucopia of
 corn; the Duke of York, Prov. Grand
 Master of Middlesex, the ewer of wine;
 Prince Arthur of Connaught, Prov.
 Grand Master of Berkshire, the ewer
 of oil, and Prince George, Master of
 Navy Lodge, the vessel containing the
 salt.

The vast assemblage of nearly 11,000
 Masons and ladies—rank and file of
 the British Empire—presented what is
 regarded as the most brilliant ceremon-
 ial (Masonic or otherwise) ever wit-
 nessed.

It was stated that the maul which
 was used by the Pro. Grand Master in
 this ceremony was originally used by an
 ancient Egyptian workman in a tomb
 at Sakkara, near Cairo, some 4,000
 years ago.

AN INTERESTING CASE

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